





thorizes the raising of money for this purpose, or so long as the district may see fit in any other lawful way to obtain possession of it. Each district, is so far, an independent government. If I am a Universalist or a Free-thinker, resident in the district, I may vote, and speak and protest against the introduction of the books, and may remove my children from the school, rather than have them instructed in such sentiments; or I may prohibit them to read or bring them home; but so long as the majority of the voters in the district see fit to keep the books there, so long I must submit. Whenever I can bring a majority of the district to think with me, we will turn the school committee and the library out of the house together, and put in such a committee and such books as we prefer.

But a very important and most interesting subject still remains for our agent to present to you, in its various and indefinite bearing, upon the interests of many millions of our race. I allude to the use of our books in the present form at the mission stations, or translated into various languages of the nations where our missionaries are or may be laboring. We have a volume of correspondence on this subject, every sentence of which is filled with evidence of the utility of our books and elementary publications to these brethren. Already some thirty or forty of them have been translated, and are now preparing for the press, and the children and youth of France, Sweden, Switzerland, Italy, Greece, India, Burmah, and many of the islands of the Sea, have access, through the labors of our Society, to those blessed and glorious truths of divine revelation, which are to the children of New England as familiar as household words. The bright prospects of great usefulness in this department of our operations which open before us, our agent is to make known to you, and for as he may be able to excite your sympathy and confidence, so far we shall hope to share in your beneficence.

Yours, &c. FREDERICK A. PACKARD,  
Ed. of the Pub. of A. S. S. Union.  
Philadelphia, March 3, 1838.

### Intelligence.

#### REVIVALS OF RELIGION.

**HAMPSHIRE CO. MASS.**—Extract of a letter to the Editor of the Christian Mirror.  
The town of South Hadley has not witnessed a season like the present for many years. I attended a meeting there last Monday evening. Hundreds were present, and the solemn stillness, the earnest look, the silent tear, and occasionally the half stifled sob, told plainly that the Holy Ghost was there. A large number are indulging hope, and a larger number are in an anxious state. A few Sabbath-schools, eighty were added to the church in Williamsburg. The Churches at Cummington, at Whately, at Hatfield, at Granby, and at Belchertown, are now receiving the gentle showers of divine grace. The same remark may be made in relation to other churches connected with the Hampshire Association. The Hampton Association held its last meeting in Springfield (Chickopee parish,) during the present week. In many of the churches connected with that body, there is a very interesting state of things. The church where they held their meeting is one of these. I preached there last Tuesday evening, and though the weather was stormy, the house was crowded, and there was much of that "awful stillness" attendant, which indicates the presence of the Holy Spirit. But the most powerful revival now in existence in this county is in Monson. It will rejoice your heart, to learn that the venerable Dr. Ely is again witnessing astonishing displays of divine grace and mercy among the people of his charge. For more than thirty years this excellent man has faithfully preached the gospel to that people, and many hundreds during the period, have through his instrumentality been born of God. And now, looking upon him in his reward in heaven, the great Head of the church, is permitting him to reap another rich and glorious harvest of souls, and gather it into the garner of his Lord. All the revivals in this vicinity are characterized by stillness; very few extraordinary means have been used, and on the whole, they are more like old-fashioned revivals, than any thing I have witnessed for many years.

**CUMBERLAND PRESBYTERIANS.**—In many sections of this church, gracious outpourings of the Holy Spirit are still being experienced. The church of Huntsville, Alabama, has been in a very encouraging condition; since the meeting of the Tennessee Presbytery, many have been added unto it, who it is hoped will hold out faithful.

The church in Uniontown, Pa. is also in a good condition; brother Morgan writes—

"We have at this time a very precious and powerful revival of religion in this place, in which most of the churches here are participating. We have been attending meetings for some two weeks—about 25 have professed to obtain religion among us, many among the Methodists, and the work is now beginning among the Presbyterians—forty-five have been added to our church in this place during the last three months, and several stand propounded for church membership. The past season has been greatly blessed in this section of the church."

In Wisconsin Territory, Lee County, the brethren of the Cumberland Presbyterian Church appear lately to have enjoyed a gracious season. During the last month seasons of reviving were experienced in two congregations near Purdy, in this State. Indeed from almost all quarters of the church, we have lately received very encouraging accounts of the state of our Zion. We trust that these relations will stimulate brethren to faith and good works.—*Cumb. Presbyterian.*

**IN THE DETROIT PRESBYTERY.**—Rev. A. S. Wells, stated clerk of the Detroit Presbytery, writes as follows:  
"From the verbal narratives of the state of religion, within our bounds, given in at the meeting of our Presbytery, it appears that in several of our churches the special means of grace have been owned and blessed of God to the conversion of many souls."

In Pontiac, Romeo and Troy, Mount Clemens and White Lake, the work of conversion appears to have advanced with more or less power, and upwards of 300 persons are numbered as subjects of the work. In Pontiac and Romeo, it is said there are about 150 in each place rejoicing in hope, and that in Pontiac the balance of influence is now decidedly on the side of Jesus Christ.

We hear also of revivals in many other places. In Maumee City there is said to be an ardent work—70 or 80 cases of hope. From Ann Arbor, Adrian and Tecumseh we have glad tidings.

Great responsibility rests upon Christians at this crisis. The church which does not arouse itself at a time like this, would seem to be dead beyond all hope of recovery.—*Mich. Obs.*

**IN KENTUCKY.**—The Rev. W. E. Milam writes to the editor of the Cumberland Presbyterian—A few weeks since, I attended a protracted meeting at Lebanon, Hart County, Ky. which was commenced by the Separate Baptists. This meeting continued nine days, during which time it pleased the Lord to revive his work in a glorious manner. At the close of the meeting it was ascertained, that between seventy and eighty persons, that were in the dark and dreary road to eternal perdition at the commencement of the meeting, had obtained the pardon of sin, and were rejoicing in the high way which is spoken of by the prophet.

The neighborhood in which this meeting was held had long been exceedingly wicked, and very much delighted with the service of the god of this world. It was truly heart-rending, to see almost whole families embracing religion, and so much more delighted with the service of the God of Heaven than they were with the pleasures of sin. The people of God, though called by different names, appeared to have much love for each other, and labored as brethren should, to advance the cause of Immanuel. A majority of the converts joined the Separate Baptist Church—though several have joined our church.

**CARLEISLE, PA.**—The most important news at present, (so far as our borough is concerned,) is an extensive revival of religion amongst us. The good work commenced in the Methodist Episcopal church, some two weeks ago—after a few days, it extended to the First Presbyterian, and from thence, we believe, in a greater or less degree to all the churches in town. A great number of persons have already made a profession of religion, and the excitement is still going on.—*Volunteer.*

We continue to hear of revivals in various parts of the country. Rev. Mr. Hand informed us that there were revivals in five towns in the vicinity of Vergennes, Vt. also a pleasing work in Lyme. At Meredith Bridge, N. H. the Lord has appeared in great power. Many of those who had entrenched themselves in error, have embraced the truth as it is in Jesus. In Sandwich, there is a mighty display of Sovereign grace.—*N. H. Obs.*

### BOSTON RECORDER.

Friday, March 16, 1838.

#### REVIVAL IN PONTIAC, MICHIGAN.

Extract of a letter from Rev. L. P. Bates, to the Editor of the Boston Recorder, dated Feb. 26, 1838.

"Pontiac, where I have preached ever since I came into the state, nearly six months since, is one of the oldest settlements in the State. Within four or five miles of our place of worship, are about 5000 inhabitants; the village contains about 1200. A church was formed here eight or nine years ago; has never had a settled pastor, and has always been few in numbers and feeble. Twenty eight or thirty were admitted to it about two years since; and at my coming, it consisted of about one hundred members, twenty-five of whom were males. For some months past, there has been increasing attention to the subject of religion, and to religious meetings; but the mass of the population were still like the 'dry bones' of the valley."

"It was at length proposed to the church, as a means of arresting the attention of community, to hold a series of meetings; and they readily assented to the propriety of the measure. Some of the more influential citizens of the place were then conversed with, in relation to the plan; and they pledged their attendance on condition that we dispensed with the 'new measures' which are sometimes adopted. They were assured that no 'measures' would be adopted, but such as commended themselves to the consciences of all men."

"About six weeks ago, the meeting was commenced. I was favored with the assistance of a judicious brother in the ministry, a former acquaintance, and fellow laborer in similar circumstances; and very soon the spirit of the Lord was manifestly present in the church; and some others began to inquire, 'what must we do to be saved?' The work continued to increase till the close of the meeting, and is still progressing. In many particulars it has been highly interesting. Three of our oldest, most influential, and respectable lawyers were baptized, and admitted to our church yesterday; one of them a graduate of Harvard University. Another lawyer has been examined, and will probably unite with the church at our next communion. One man who has been a Judge for a number of years, previously a lawyer, is a hopeful subject of divine grace. General —, a man of influence and wealth, who has not attended meeting for many years till our series of meetings commenced, was admitted to our church yesterday. God has indeed shaken Pontiac to its centre. Above sixty were received at our late communion, twenty-four of whom were baptized. From half to two thirds of the number were males, and heads of families. Above thirty more have been examined for admission; and these, with many others to be examined, will probably be admitted at our next communion season. About eighty have been added within two months, embracing a large proportion of the influence, talents and wealth of the place."

"It is not possible to say, how many have been hopefully converted to God, within a few weeks. Many have united with the Baptists, and some with the Methodists."

"In the progress of this work, no preaching or measures have been employed, which would not be approved by men of the Old School in New England. The doctrine of total depravity, and the necessity of the special influences of the Holy Spirit to convert the sinner, were the doctrines upon which we mainly insisted, except when addressing the church. And I am more and more convinced that the doctrines preached by Bellamy, Nettleton, and others of a kindred spirit, are what God will bless, to the 'pulling down of strong holds.' We have employed no measure to forward the good work, other than preaching the truth, fully and plainly, except that during the meetings, we appointed a meeting in the afternoon, for the special benefit of any who might wish to be conversed with, in relation to the state of their minds. No revival that I have ever witnessed has been more still and solemn. And I have seen no opposition to the work. All have been ready to acknowledge it as the work of God; and a very deep seriousness, at the present time pervades the whole community."

We publish this extract by permission, and not by request. We love revivals. It is good, like water to the thirsty soul, to hear of the triumphs of Grace in any quarter of our country or the world. It is a pleasant part of our duty too, to furnish our readers with all the intelligence of this kind, which we can collect. They are doubtless gratified, and led to magnify the abounding grace of God as thus displayed toward our guilty land."

But this is not the whole of our duty. Charged in Providence with the conduct of a press devoted to the interests of pure religion, and sending forth an influence for good or for ill more or less extensive and powerful, we are bound to guard against perversion as far as in our power; and publish nothing that has an obvious tendency to evil. Yet the path of duty here is thick-set with difficulties. If we publish facts, they must be published as they come into our hands. We cannot examine often the character of the testimony on which they rest; nor can we reject them, nor mutilate the official statement of them, without possible injury to their authors, or to the Christian public. And yet, in not a few published accounts of revivals, particular facts are stated, or hints are dropped which we could wish were omitted, or rather, could wish were not true."

The full discussion of the subject is not now possible. But we do wish here to say one thing explicitly; so that nobody can misunderstand, how ever they may condemn us; and that is, that though we publish the fact, that 60 persons are admitted to the church, within six weeks of the commencement of a protracted meeting, and in the midst of a strong and extensive excitement, we do not, cannot approve of the thing. It is in our opinion one of the worst of all 'new measures.' It is turning the church of God into an Asylum stable. It is leading her five hundred fathom deep with delusion, hypocrisy and infidelity. We do not condemn the 'faithful brother as we suppose;' nor thousands of other faithful brethren who do the same thing; they think it 'doing God service;' but they are surely deceived. 'They know not what they do.' 'Father! forgive them!'

### HOME MISSIONS.

Summary of Intelligence from the "Home Missionary" for March.

**PRIVATIONS.**—Says one missionary, "my family have suffered severe privations the last six months. We have not had bread to eat for several days together, and should not have had even potatoes, had I not first labored for some of the farmers to earn them."

Says another, "I have no money, and not a cent's worth of property on earth, except my riding horse and a handful of books. I have been obliged to purchase everything which I needed upon credit; expecting to meet the payment with what I should receive from your society. They are now due, and must be paid." These are but specimens of the straits to which missionaries are reduced in our own land, through the poverty of the American Home Missionary Society.

**REFRESHINGS.**—At Union, Mo., Rev. J. F. Cowan spent three Sabbaths, and found it a season of rejoicing; "we trust there were between thirty and forty conversions;" many of them important accessions to the cause of the Saviour. Bethany, in Pa. has been blessed under the labors of Rev. A. Ketchum and a brother, and twenty apparent conversions have occurred. Rev. J. C. Eastman, of Fayette Co., O. has in his congregation many laboring under deep conviction, and ten have expressed hope in Christ. The Methodist brethren are laboring in union with him. The church at Jeffersonville, Ind. enjoys unusual prosperity, under the ministry of Rev. P. S. Cleland. Christians are revived, and some precious souls brought to repentance. Two young men in this church have commenced study with a view to the ministry; two or three others will unite with them. Good. Let the ministers of the West be cheered at the West.

**DIFFICULTIES.**—Among the various trials of the missionary in the wastes of Zion, none meets him more frequently nor withstands him more obstinately than the spirit of worldliness, in the church as well as out of it. The feeling of every one is, whatever I can do for the cause of Christ consistently with making money, I am willing to do. "Paying any thing or nothing, just as suits best, toward the support of ministers is constantly practiced by many, and not at all esteemed inconsistent with the integrity of an upright Christian character." Another evil is, that most of the people are really poor, as is always to be expected where they have not the gospel to enrich them; and those that are not poor, think themselves unable to support the ministry because they have not been in the habit of doing it. Another evil is, that suitable preaching places cannot often be had; meeting-houses in many cases are not built, and in other cases are small and inconvenient. And another evil is, that ministers are so few and far between. One says he is "55 miles from the nearest Presbyterian minister;" another says, "I stood for six years alone as a Presbyterian minister, in a territory of more than 100 miles square, till my brother came." But the state of morals and religion in the great missionary field of the West is little known at the East. There is "the wide spread desolation of intemperance, profaneism, gambling, Sabbath breaking, and kindred vices." And as a missionary affirms, it is true, that "ignorance, and delusion and infidelity, most certainly must triumph, if all possible means are not speedily used to prevent." Can the friends of Home Missions slacken their diligence at a time like this; and in view of the existing moral evils which threaten to deluge the whole land?

**KNOXVILLE, III.**—There are some efficient Christians who know how to hold up the hands of a minister. Consequently a church not long since organized with eleven members has increased to thirty-seven; and the Lord has helped it through its difficulties. Blessed is the minister who has an efficient church!

**TRIUMPHS OF GRACE.**—The conversion of Gen. — "is one of the most signal displays of divine grace I have ever seen. The lion has been changed into the lamb."—"I brought a man to my house about two months since, in a state of intoxication. We kept him there till he got sober. I prayed with him, and exhorted him to repent and turn to God. This morning he called to see me, indulging a hope of pardon through Jesus Christ." Two gentlemen, upwards of 50 years of age, with almost all their numerous families are hopeful converts, at Union, Mo.

**CANADA.**—At Granby, three members were added to the church at the last communion. The house was full to overflowing. One female, who for two or three years had not enjoyed such a privilege, walked nine miles, most of the way through the woods, to commemorate the dying love of her Saviour. Such instances are common.

**At Huntington, Deuham Co.,** a new missionary station, there has been a signal outpouring of the Spirit of God. It is a settlement of farmers, chiefly from Scotland and Ireland. A church was first organized a few months since, at the close of several weeks' labor, rendered by Rev. Mr. Curry, the General Agent, of thirty-four members, most of whom have been hopefully converted during these services of the Agent. Nineteen have since been added, at a second visit of Mr. C.; among them, one aged female of 90 years, who had been troubled in her mind for more than twenty years, but did not know what was the matter. Her burden was more at length than she could bear. She threw herself on the floor, and besought the Lord to show her by his Spirit if there was any mercy for her. She had thus far had the instruction of no human teacher, not even in regard to the necessity of regeneration.

**A good example and encouragement.**—A missionary spends a night at the house of a pious Methodist. He exhorts and prays for the numerous unconverted members of the family; he is much engaged in prayer during the night; and in the morning, when about taking his leave of the family, he calls all the children up before him and prays for them. About two weeks afterward, one of the children, a daughter of 12 years is called from time into eternity; on her death-bed, she professes repentance for sin and hope in Christ, and submits to death with Christian resignation, in hope of the glory of another world. This change seemed evidently connected with the exhortations and prayers of the devoted missionary.

The receipts of the American Home Missionary

Society for the last month, were \$3,087.39. \$749.25 of this only, from Massachusetts. Receipts of the Philadelphia Agency, \$905.35; of the Central Agency of Geneva, \$364.80.

Are the churches of Massachusetts awake to the magnitude of this object, and to the calls of Providence on them for their liberal contributions to its support? Whatever shall be done, by the instrumentality of the gospel for the redemption of our country from evils felt and justly apprehended, must be done quickly. And the gospel cannot perform its allotted part in this great work, unless it be sustained cheerfully and vigorously, by the combined energies of the churches.

### MISSIONS OF THE AM. BAPTIST BOARD.

From the Baptist Missionary Magazine for March, we collect the following facts of general interest, from among others.

**SIAM.**—Mr. Jones at Bangkok informs, that the globe and orrery received from the Board had been shown and explained to the sons of the late king and others, and were viewed with admiration, awakening the conviction that their own theories of astronomy are baseless.

The printing press is in operation. Two tracts have been published. Progress is making in the translation of Acts, and in the revision of Matthew.

Mr. J. is pained that he sees no hearts regenerated by the power of truth; and enquires, "Do Christians at home pray sufficiently for the Spirit's hallowed influence on our labors? We rejoice to perceive that foreign missionaries of the various Communion are thus simultaneously pressing this enquiry, without concert. The finger of the Lord is in it."

**CHINA.**—Mr. Dean has received by the contributions of the Chinese Church under his care at the Monthly Concert \$11.02, to be expended for Christian books to be sent to China. He has also made various excursions into the country around him, distributing books which were eagerly sought, and dispensing medicines to the sick which were gratefully received. These excursions afford opportunity for communicating much familiar instruction, on the doctrines and duties of Christianity.

Mr. Reed and Mr. Dean, found a great anxiety among the people for "the bread of life," on their voyage to Yenchin. And their stock of books, viz. 9000 Siamese tracts, 3000 Chinese tracts, and 80 or 85,000 pages of Chinese Scriptures, were very rapidly disposed of; many more were needed. Yenchin, was once a distinguished city; destroyed by the Burmese half a century ago, when the king retired and established himself at Bangkok. Its present population is not more than 50,000 or 60,000; 60 or 70 miles from B. by the course of the river due N.

**CHINA.**—Mr. Shuck has great advantages at Macao, for studying the language and character of the Great Nation. Any amount of books can be distributed here. It is not his intention to remain here, but to occupy some other place in China or Cochin China, as soon as practicable.

Mr. S. has baptized an interesting Chinaman, by the name of Ahn A. Lo, who more than two years ago abandoned his idols, in consequence of the perusal of some Christian books that fell in his way. Mr. Gutzlaff conversed, read, and prayed with him repeatedly, and felt satisfied of the reality of his conversion. This "is the first Chinese ever baptized within the confines of this vast and idolatrous empire. [We presume Mr. S. means, immersed.]

Mr. S. made an attempt to visit HAINAN, (the most southerly portion of the Chinese empire; a part of Canton province) but was repeatedly attacked by the Pirates, and thrown into great peril; he only reached Tyao, about 60 miles from Macao, where he took a return passage, and after several narrow escapes, arrived at home safely.

**BURMAH.**—Mr. Kincard, has been restored by the kind Providence of God, to the bosom of his friends, after a series of extreme perils and sufferings, on his journey to and from Mogung. The whole country was in arms. All the horrors of anarchy and civil war were felt. Large bodies of men were going over the country, robbing and burning cities and villages. Mr. K.'s life was repeatedly in jeopardy, and he was robbed of every thing by armed men, and treated with every indignity. The Lord preserved him.

The missionaries have retired from Ava. Their presence became no longer desirable. Their lives and property were preserved amid the universal desolation.

**CHEROKEES.**—Rev. Mr. Jones baptized thirteen Cherokees and one black at Noctesse's, in December last; among them a member of the Legislative Council, and several others of respectable standing. Seven more have been baptized by Mr. Weikelf. The various branches of the church in the mountains are doing well.

### "I HAD RATHER BE IN THE PLACE OF CILEY, THAN OF GRAVES."

Often as this remark has been repeated, we are by no means convinced of its justice. Ciley has gone into eternity. He has appeared before the bar of God. His state is fixed. The period of probation is passed with him, and he receives the award of justice from One who can do no wrong. And how did he die? Was not the murderous weapon in his hand? Was it idle there? Did he not level it at the bosom of his antagonist? Did he not intend to take his life, if in his power?

What more than this did Graves? he used no other weapon; no other skill; no other strength, than Ciley. So far as we know, the same motives governed both. The result was directed by Him who sits upon the throne.

But Graves lives. He is yet on probation. He is not beyond the reach of mercy. Penitence may find a place in his heart. The prayer may yet be offered from the depths of his tortured soul, 'Deliver me from blood guiltiness, O God, thou God of my salvation;' and that prayer may be heard, and answered; and he may yet sing,

"O to Grace, how great a debtor."

All this is possible. And is his situation still, less desirable than that of his fallen antagonist?

That the judgment of God will follow the murderer, there is no doubt. That his conscience will be ill at ease is highly probable, though not certain. And that he will be marked like Cain wherever he goes among his fellow men, is unavoidable. But in this world, mercy mingles with judgment, and the very anguish of spirit created by conscious crime, may be employed by a Sovereign God, to convert and save the soul.

We do not wonder at the shock felt at this melancholy event through the halls of Congress, and throughout the whole land. It is enough to chill the blood in every man's veins. And yet, except so far as the issue is concerned, in what respect does it differ from other events of not unfrequent occurrence on the same theatre? How often have challenges been given, and accepted, and duels fought, with intention, to say the least, not less murderous, than those of Graves and Ciley? But blood has not been spilled; the point of honor has happened to be settled, on the more exposure of life, without its sacrifice. And

what is it that excites the whole country now? Not that a DUKE has been sought; not that the laws of man have been trampled on, and the laws of heaven outraged; not that some of our rulers show themselves barbarians and murderers, and unfit to be trusted with the great interests of the country; but that one fellow citizen, seeking to take the life of another, has fallen a victim to his folly. We fear it is sympathy rather than moral principle; a morbid sensibility to a disastrous event, rather than a hallowed indignation against a heaven-daring crime, which produces the excitement.

### THE PRESBYTERIAN CHURCH.

Twenty-one distinguished clergymen of this church, among whom are Drs. Mc Auley, Richards, Halsey, Beecher, &c. have issued a Circular to the "Commissioners to the General Assembly of 1838," requesting them to meet on Monday evening, May 14th, in the first Presbyterian church of Philadelphia, for the purpose of interchanging views, and of devising such measures, as the present exigencies of the church may require. The request is made to all, without distinction of party, in the hope, that by free consultation, and by prayer, the unity and peace of the church may be preserved, and unhappy collisions avoided.

Who can tell but the delegates to the next "General Assembly," may meet to confess their sins one to another, and to look penitently to that Saviour, who was so greatly dishonored by the conflicts of the last session, and whose frowns they have a common interest in averting. Let none say, nor even think that it is impossible. All things are possible with God. And is it not a proper subject of prayer, throughout the churches of New England, that the ministers and churches of their sister communion may be guided by the spirit of truth and love in all their preparatory measures for the meeting in May; and in all their deliberations during that meeting; and in all the decisions they may then form? How can we better testify the ardent love we bear to the Presbyterian church, without knowing Paul or Apollus, or Cephas, or any other distinctions among them, than by praying for them humbly and earnestly, as brethren in Christ, that they may see eye to eye, and walk hand in hand together, as heirs of the grace of life? The Presbyterian church is now a melancholy spectacle; bleeding at every pore, from self-inflicted wounds, and bearing on every side the exulting shout of the enemy; "Aha! so we would have it." No direct Congregational influence can avail any thing toward healing their wounds. But God will not turn a deaf ear to prayers of faith, offered by Congregational ministers and churches, in behalf of their erring brethren. Shall not such prayer be offered, without ceasing?

### BENEFITS OF SLAVERY.

A writer in the Richmond Whig, (transferred to the columns of the "Southern Watchman," among other arguments for the establishment of a Medical College at Richmond, Va. which shall rival the Medical College of Philadelphia, urges; that in Philadelphia, as every professional man informed on the subject well knows, from the almost sole use of whites in the labor of the city, and the establishment of "beneficial societies" among them, the supply for anatomical purposes, is totally inadequate to the wants of a large medical class." If we understand this, (and we think the disguise of the delicate language used is easily penetrated,) the argument in plain English is this; "because there are few blacks employed in service labor in Philadelphia, and white laborers when reduced by want and disease to a state of dependence, are nursed and provided for in sickness, death, and burial, by 'beneficial [beneficent] societies,' only few bodies can be secured by the Medical College there, for dissection; but in Richmond, where the 'labor of the city' is performed by blacks, there can be no want of proper subjects for dissection, and the practical instruction of the students."

So stupid and brutish have we been all our lives long, that till this very day, it has never occurred to us that slaves could be made eminently useful after death, as well as before it. We have known indeed that they could be made highly useful in life, so far as enriching their masters is concerned, but here we supposed the matter ended. Now it seems, that even a dead slave may be sold, or stolen, as the case may be, both to enrich his master, and bless the world by reflecting light on the darkness of anatomical science.

Will not this fact shut the mouths of all Abolitionists, forever? What an age of wonders we live in! Wonderful facts! Wonderful agonies! Wonderful inventions! Wonderful discoveries!

The city of Richmond ought to have a Medical College forthwith, and without question. Medical science requires "anatomical subjects;" it is not fitting the dignity nor the sensibilities of white men to use their dead bodies for such purposes; and black men are not every where to be found; but in Richmond they may be found; and as the dignity and sensibility of a black man are of no account, and the health of slaveholders requires that they should have good physicians; articles to be forthcoming from a "Medical College" where "anatomical subjects" are abundant, ergo, a "Medical College" ought to be established at Richmond. Surely, we ought to hear no more of abolition, henceforth and forever.

Query 1. If the slave be not a MAN, as many slaveholders contend, why not use some other animal, such as horses, oxen, sheep, &c. of which we have goodly numbers at the north, for "anatomical subjects, instead of the 'colored' animal in question?"

Query 2. If the slave be a man, why not treat him as a man made in the image of God, both while alive, and when dead? O Slavery! Foul spirit of darkness! Not content with gorging itself with the tears and the blood of thy living victim, thou fallest him into his grave, and therest him from limb to limb, and riotest amid the last relics of his corrupting dead, as if thou couldst be satisfied with nothing short of his annihilation!

### REVIVAL AMONG COLORED PEOPLE.

We are pleased to learn that there is an interesting revival among the colored people in New York, particularly in the Methodist and Presbyterian churches. Of the Presbyterian church, we have some knowledge. The congregation is very respectable. They have an interesting Sabbath School, superintended and taught entirely by persons of their own color. Rev. Theodore S. Wright, the pastor, is thoroughly educated, and a man of fine talents and excellent spirit.

**HAYTI.**—This interesting people have made rapid progress in improvement since their emancipation; and if they had the benefits of a pure Christianity, we might hope that they would soon become a highly cultivated people. We have recently read an interesting account of the celebration of the anniversary of their national independence; which, though it exhibited too much the appearance of military pageantry, to suit our notions, still showed that they had made a

very great advance, during the few years in which they have enjoyed personal freedom and independence.

### DICKINSON COLLEGE.

From a recent report of the Committee of the Legislature of Pennsylvania, we learn, that a spacious college edifice has recently been erected, for the purpose of receiving students, and of containing the various departments of the college. The building is high, 130 feet long, containing three stories; rooms for 78 students, apartments for the President and his family, also for the residence of the steward, and a large refectory; beside this, the college building yet stands, and a commodious and appropriate building for the grammar school. Students in the college, 128; in the grammar school, 218, in all. The number of professors and teachers is 10, including the president. The library of the college contains about 10,000 volumes; the collection of minerals is respectable, and the philosophical apparatus excellent. The college received its charter in 1783, through the influence of Benjamin Rush, Franklin, R. Morris and other distinguished gentlemen. Gov. Dickinson was its principal patron. The aid it has hitherto received from the State does not much exceed \$55,000, in the course of half a century. It is now under the direction of the Methodist denomination; but "is not sectarian or exclusive in its views or objects." The Methodist Society has raised by subscription a fund estimated fully at \$60,000; of which \$30,000 has been collected and invested for the permanent endowment of professorships, to subserve the general purposes of education. A large proportion of this fund has been collected from other States, and a large proportion of the students are from other States likewise. A debt of \$20,000 has been incurred by the erection of the college, the improvement of the grounds, and the purchase of a philosophical apparatus. The assistance of the Legislature is requested for the liquidation of the debt. Strange, that amid all the zeal for "internal improvements" in some of the States, it should be so difficult to persuade our legislators of the value of the improvement of the "inner man."

### COPYRIGHT LAWS.

Strenuous efforts have been made, within a few years, in England, France and Germany, to effect the passage of laws which shall secure to authors the benefit of their labors. French writers have explained that their works have been reprinted in Belgium. So that that and various other countries, supplied at a cheaper rate than they could be in Paris. English authors too, have complained that their works are republished extensively in the United States, and sold here at a much cheaper rate than in England.

An appeal on this subject was addressed to Congress last year, signed by fifty-six distinguished English authors, complaining of the evils they suffered in consequence of the above named law. They complained that they suffer not only in regard to property, reputation, by the various mutilations which their works undergo, in the hands of American editors and publishers. American authors have concurred, in an address, in the desire of the passage of a law preventing the evils complained of. A committee, consisting of some of the most distinguished members of Congress was appointed the last session, to report on this subject. We shall look with interest for the opinions.

### SAILOR'S HOME AT CALCUTTA AND BOMBAY.

An important institution of this description, has been recently established at Calcutta. Liberal subscriptions have been made for it by the friends of seamen in that city. "The object," as stated in the prospectus, is "to suppress crimping, and all evils arising from it, to which owners, commanders, officers and crews are subject in the port of Calcutta. The necessity of such an institution had long been apparent, to those who had witnessed the degraded situation of the forlorn sailor on his arrival in the city, and the disgraceful excesses to which he was invited and urged by those who made gain by his vices. A similar institution has also been recently opened in Bombay. A large and commodious house has been provided, countenanced by the government and aided by the judicious and energetic exertions of the Chief Magistrate of the police. A reading room and valuable library has been provided. A great number of seamen have already enjoyed the advantages of this institution."

### SABBATH KEEPING WHALE SHIP.

We were gratified to notice, that a whale ship, recently sailed for the Pacific from Wiscasset, (Maine) under the express agreement that there should be no whaling done on the Sabbath. We believe there are a few other ships from the United States who practice upon the same principle, though the majority of them do not. In conversation with officers of whale ships, we have been gratified to find many of the desirous of honoring the Sabbath according to the commandment. The principal difficulty has been non-concurrence of the owners. We hope for the pleasure of often announcing the departure of Sabbath keeping whale ships.

### LOTTERIES AMONG PAGANS.

We find a new instance of the facility with which pagan nations copy the vices of civilized countries; the recent establishment of lotteries by the Hindus at Calcutta. Englishmen first introduced lotteries into their India dominions and now sustain them. The natives have been attracted



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## Poetry.

From the Lady's Book for March.  
THE HEAVENLY REST.  
BY WILLIAM B. TAPPAN.

Know ye the Earth on which ye tread,  
Is a pleasant ground, merrily spread,  
With fruits of the best, with earliest flowers,  
Dimpled with dells and decked with bowers,  
And the heart, high to faint, may rest him there;  
And the saint may part with his griefs in prayer;  
And taste those draughts of the ravishing love  
That flows in the bosoms of the blest above?

Know ye the Earth, so pleasant to day,  
Will pass, with its fruits and flowers, away?  
That its best and earliest show in their bloom  
The blight of death, and decay of the tomb,  
And the light so bright to the dazzled eye,  
Will fade as the cloud that twilight sees,  
Melt from the heavens with evening's breeze—  
And the peace which the pilgrim sought to know,  
He learns, in his sorrow, is not below?

Know ye there remaineth a Heavenly Rest  
For the weary one, and the care-oppressed—  
That ye need not seek it on earth afar,  
"Tis barren of bliss for the sons of God,  
That the saint will find in its path of care,  
And sigh and die, who rests him there;  
That above, in bowers  
Where the deathless flowers  
Of holiness bloom,  
No night of gloom  
Can come, where the sparkling rivers of bliss  
Murmur on, as the margins of beauty they kiss?

## A PARENT'S PRAYER.

At the hushed hour, when all my children sleep,  
Here in presence, gracious God, I kneel,  
And while the tears of prayer are on my face,  
Would pour the prayer which gratitude must feel,  
Parental love! O grant thy love to me,  
While the dear heart of mine own child is free,  
Rejoice in his health, and his peace of mind,  
Rejoice in his health, and his peace of mind,  
And lead him in the path, that leads to life and rest,  
I ask not for his enemies or wealth—  
But in wisdom's view, are trifling toys,  
But occupation, competence and health,  
That flow from thee, my Father, and thy love,  
That flow from thee, my Father, and thy love,  
The blessing of thy love, and thy love,  
From all that taint, or darkness, or destroy,  
The strength of principle, and love,  
This is the better love, O God, I ask of thee,  
This would I know, that I may know,  
And while the tears of prayer are on my face,  
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clerical caucus. This is not original. It is only an endorsement on the back of the protest of the minority. I ask then, what political party is to be benefited, and what to be injured? The Whigs or the Tories, as the disputers of this world are pleased to call each other? Or is there a new political sect arising in Worcester county, to be headed by "all the ministers of the gospel" there?

Suppose all parties should be invited to meet at a friendly Hall for the purpose of endeavoring to agree on measures proper to be pursued at the next election; would such a meeting be a caucus? A wonderful clerical caucus, interfering with politics, consisting of "all the ministers in the county," to express their sentiments on slavery!

But it is said by Pacificus, that the majority of the convention, were only a minority of the whole number of ministers in the county, and therefore injury is done to the whole, by issuing a declaration, which they would not have sanctioned had they been present.

It can be no injury to those who were absent, inasmuch as the convention affects to be no larger than it appears by a count of names. But the main point assumed by Pacificus can be more accurately decided by figures than by declarations.

The three denominations of ministers in the county of Worcester, from which the convention was gathered, it is believed, do not number 120. Now taking the two meetings, there were in convention 89 ministers. At the first meeting they all agreed in the declarations made respecting slavery; which substantially contain all the doctrines of the final resolution in the county meeting. Of the 45 of which were represented by one or more ministers. Some of the towns are not supplied with ministers. Now, making due allowance for the want of health, and necessary engagements, and distance, who must not concede that there was an attendance which indicated a very general interest.

The majority cannot be ascertained. It is supposed less than 75, coming from 45 towns; while the minority were 45 towns; 6 in them in one, and 3 of the 14 officers in the same pulpits. I ask then, whether the majority of the ministers in the county of Worcester, are injured by the doings at Worcester; because there would have been or could have been, a different result, had they all been present?

As to the opinions of Pacificus with respect to the utility and expediency of clerical conventions for the purposes stated, he certainly has a right to them. Others also have an equal right to theirs.

As to considering the convention at Worcester "a total failure," or "a sad example," I hope and expect to see that example followed by the clergy throughout New England, if not in conventions, yet in appropriate meetings, and with most happy results. VERITAS.

## For the Boston Recorder.

## CLERICAL CONVENTIONS.

Mr. Editor,—In a former communication on this subject, I omitted, for fear of making my article too long, some very material points. And one of these has been touched upon by "Inquirer," in the Recorder of Feb. 23. That is, that resolutions given out by ministers, assembled in Presbyteries, Associations and Conventions, and the like, furnish examples to justify such combined action, as is had in such clerical conventions as the late one in Worcester. To me, there appears to be a radical difference in the two cases. In the one case, we have an assembly of pastors, or pastors and delegates, deliberating, and either legislating, or advising mainly to govern the conduct of their own churches. In passing resolutions on any great moral subject, they are understood as acting upon the churches, who compose the body represented by them. In this capacity, they express opinions in favor of colonization or anti-slavery; they are acting in their appropriate sphere, as much as if they expressed them in their own pulpits. And none can object to using their influence as clergymen here, because in bodies constituted according to the usage of their respective churches, that influence is as properly used as it is in one's own pulpit. But in the clerical conventions in question the cases are different. They are composed of ministers of all and no religious creeds; one half, perhaps, not recognized by the other half as entitled to the name of Christian; and having views so conflicting, that many would protest against the opinions of one part, coming to act among the people.

The only bond of union in such conventions is the name of Christian, and the influence of clergymen. And the leading motive for their combining seems to be, to have it go abroad, that so many a ministerial influence, sustained such and such resolutions. The purpose of this convention then looks abroad. It is not to elicit light, to guide the action of the churches, but to make a statement of the opinions of the members of the convention. For the churches, who compose the Worcester convention, would have no objection to the aid of the Unitarians and Universalists, for such a purpose. Nor would the Unitarians have called in the help of the Orthodox, to instruct their churches. The basis of the combination then is, a presumption that men differing so much in relation to almost every thing else, might agree in a resolution touching slavery, and might go abroad and work on the mass of the community, for the difference between promiscuous clerical conventions, and the meetings of ecclesiastical bodies.

In one case, ministers legislate or advise for their own people; in the other, they combine to give their influence as clergymen, to some party or for some foreign action. If resolutions of ecclesiastical bodies have an influence out of their own sphere, it should not be of their own sphere, but of their own sphere. It is not to elicit light, to guide the action of the churches, but to make a statement of the opinions of the members of the convention. For the churches, who compose the Worcester convention, would have no objection to the aid of the Unitarians and Universalists, for such a purpose. Nor would the Unitarians have called in the help of the Orthodox, to instruct their churches. The basis of the combination then is, a presumption that men differing so much in relation to almost every thing else, might agree in a resolution touching slavery, and might go abroad and work on the mass of the community, for the difference between promiscuous clerical conventions, and the meetings of ecclesiastical bodies.

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the ministry, comes in conflict with so many bad passions of men, that they will be ready to follow up, to the utmost, any advantage given by our pushing the clerical influence beyond its sphere.

On the subject of combinations, for originating and wielding public opinion, on great moral questions, (without reference to clerical action) I think we have yet something to learn. To me it appears that there is something wrong in some of our received principles of action. The temperance enterprise, has advanced nobly, either by means of the principle of associated action on public opinion, or in spite of it. And few evils compared with the good, have resulted in the progress of that work. But other enterprises adopting the same general principle of action, are leaving in their train, results of immense mischief.

Whether the principle of this combination appears plain, that a combination of men of all characters, good and bad, for carrying public opinion to some specific result, must be controlled by a few minds. Men do not move in masses, without some guiding spirits. And as long as these organizations are led by men of right spirit, all may be well. But men of bad spirit and sinister ends, are very apt to come uppermost, when there is any large influence to be wielded, and where there are strong incentives to ambition. And when such men sit at the helm, and control the mighty mass for their own ends, we have our army of reformers, converted to hordes of Goths and Vandals, laying waste the most precious interests of society.

The mischief that might result from the principle of organized action upon and through public opinion, take a supposable case. Suppose the present anti-slavery organizations, while pursuing with great earnestness their professed objects, should gradually come under the control of a few shrewd and politic infidels. Suppose that three men of infidel character, should by some means get complete control of the organizations, so as by skillful management to control the minds of the many; so that they have only to publish opinions and find them echoed from Dan to Beersheba; so that no one could have credit as a good anti-slavery man, without sustaining their opinions and measures in all minute particulars, so that the general feeling should be, that "these men have done such service to the cause, that we cannot do without them; and though we regret their principles and conduct in some particulars, we must be silent; we must not speak out for fear of injuring the great and good cause which has in a manner become identified with them. And suppose that after they had worked their way to such an ascendancy, they should turn their forces into another warfare. Suppose that under pretence that the ministry and the Sabbath, and other Christian institutions stood in the way of emancipating the world from all bondage; they should level the artillery of the public opinion, forged under their auspices against these institutions. And having carried these points, suppose they should turn the spirit of enthusiasm infused into the public mind against the Bible itself. Who can calculate the mischiefs that would ensue! Yet these suppositions might very easily be made realities. There is nothing in the principle of organized anti-slavery organizations, that repels the co-operation or ascendancy of infidels.

It appears to me, therefore, wrong to form associations of promiscuous and heterogeneous characters and views, for the sake of concentrating a public sentiment against a specific sin. I see no model for such organizations in the Scriptures. But I see great dangers attending the like, and I see no other way to the anti-slavery organization, that repels the co-operation or ascendancy of infidels.

Whether the temperance enterprise might not have been better carried on without this mode of action, I am not prepared to say. The objections which I have to this kind of organizations, however, do not lie against societies which exist for the purpose of collecting funds for the spread of the gospel, as might be easily shown, would the space permit. In conclusion, there is nothing in the principle of organized anti-slavery organizations, that repels the co-operation or ascendancy of infidels. And I think that experience is destined to teach the Christian community, that in regard to essential particulars, they have got upon the wrong track.

## Miscellany.

## A BAD HUSBAND CURED.

An elderly man in my district, says a tract visitor, had for many years been very temperate, the consequences